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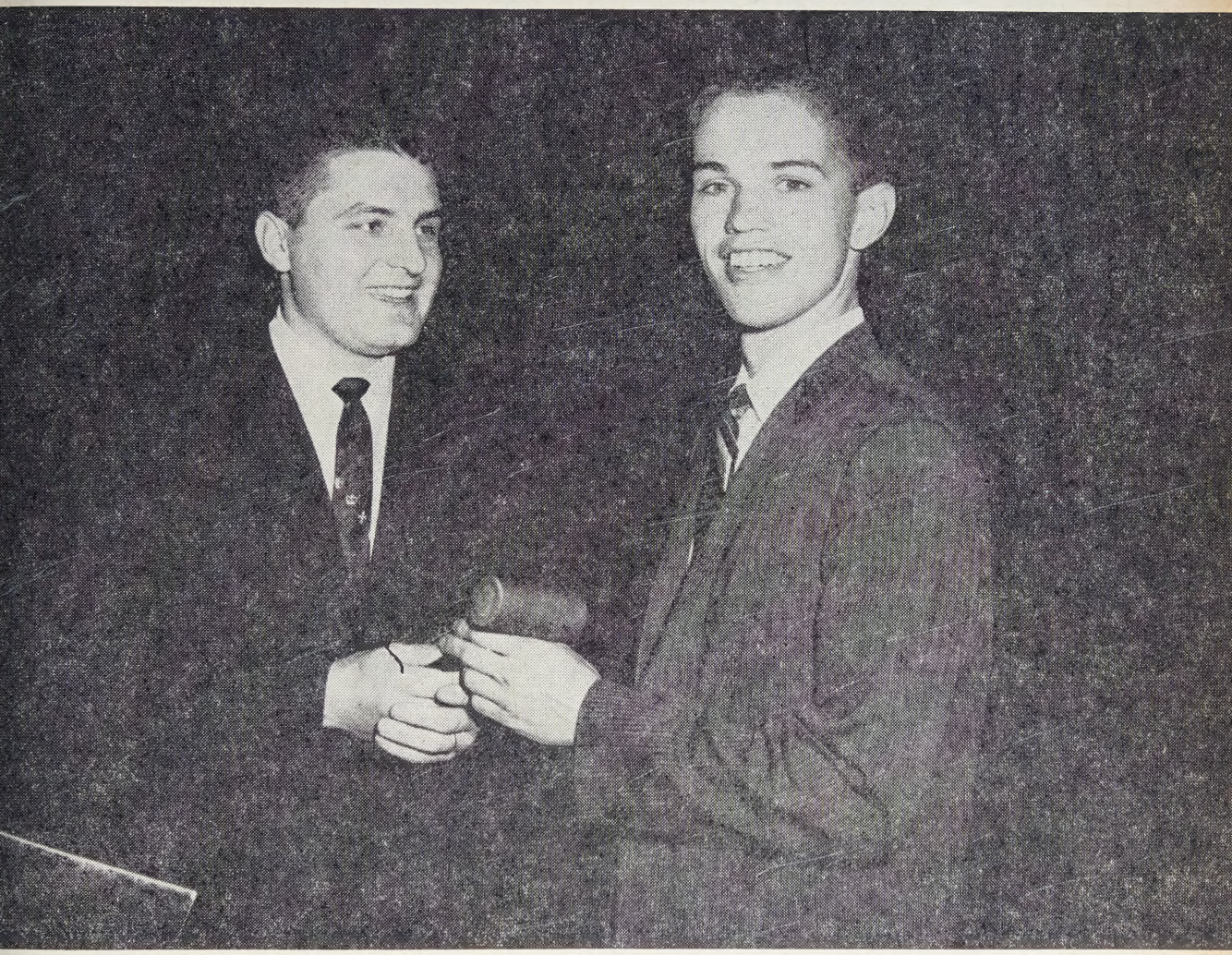

A NEW YOUTH LEADER TAKES OVER: Robert Vogel, left, hands over the gavel and the presidency of the Luther League of The American Lutheran Church to Gordon Lathrop (see page 2).

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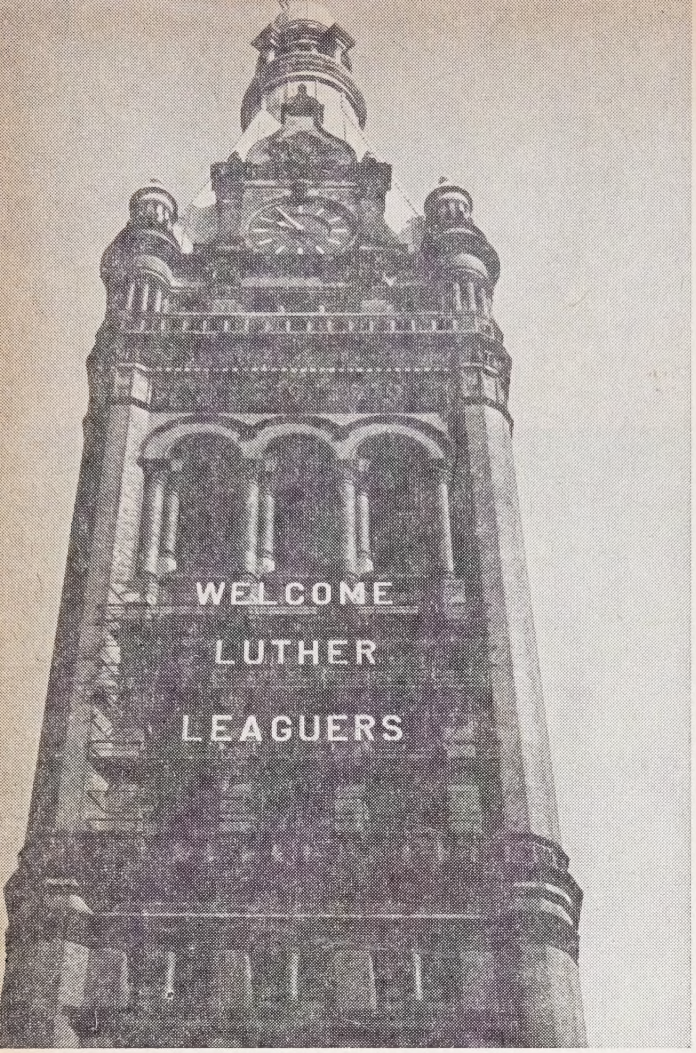
- **A Plea for a New Church Occupation**
- **A Report on Ministry to Indians**



The A

ELMER GANTRY," "Ben Hur," and 2,600 L Leaguers came to Milwaukee last month. I mere coincidence, of course, that they were there same time, across the street from each other; a they all had something in common, a religion t characterized by enthusiasm.

The "Ben Hur" movie has already become co fare for most Americans. Among the best of wood's recent religious extravaganzas, it pictur power of Christ in a flamboyant persuasiveness is most appealing to youth.

The more controversial "Elmer Gantry" tri evaluate one particular development within Am Christianity —that of revivalism in the 1920's. To people this movie will be the rankest kind of blasp Not being sufficiently aware that the author, S Lewis, is honestly intent on being a critic of the s of his time, they will think that the movie is p fun at all religion.

But there is much reason to believe that Milw was more impressed with the 2,600 Lutheran who came to the city August 16-21 than with th movies that were showing across the street fro convention hotel. For the youth had a message daring than that of "Elmer Gantry" and just as boyant as that of "Ben Hur."

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Youth Come to Town

By Wilfred Bockelman

The message could hardly have escaped anyone in wntown Milwaukee. For six days the streets were nmed with 2,600 youth, each wearing a badge with e slogan, "Christ Has Chosen Me," a proclamation audacious that no wonder one citizen walked up a Luther Leaguer and demanded to know "Why?"

The 2,600 youth at Milwaukee represented 150,000 ung people of The American Lutheran Church, iich was formed last April by the merger of Ameri- n Lutheran Church, The Evangelical Lutheran urch, and United Evangelical Lutheran Church. The ung people came to Milwaukee to organize the Lu- r League of The American Lutheran Church, an xiliary that will take its place along with the men's d women's auxiliaries of the Church.

There has always been a measure of debate as to e real function of an auxiliary. If men and women d youth are all active in church, why do they need be active in an auxiliary too? What can they do members of an auxiliary that they can't do just as ll as members of the Church?

The new Church took this problem into account ien it decided on its organizational structure. Cog- zant of the importance of reaching and holding the uth of the Church, The ALC established a Board of outh Activities and endorsed the establishment of the ther League.

Contrary to the opinion of many people, the primary rpose of the Board of Youth Activities is not to be charge of the Luther League. In other words, Lu- er League is not synonymous with youth work, but is ly one phase of it. The church uses all kinds of pro- ams to reach young people: Sunday school, catecheti- classes, youth choir, Boy Scouts, Girl Scouts, 4-H ubs, pastoral counseling, etc. One of the most effec- e means is the Luther League, but it is only one ase of a youth program.

Actually there were three meetings in Milwaukee. fore the convention itself began, there was a four- y meeting of the Youth Leadership Conference. At- ding this meeting were 280 young people who were e national officers of the Luther Leagues of the three iting bodies and the presidents of the federations d circuits.

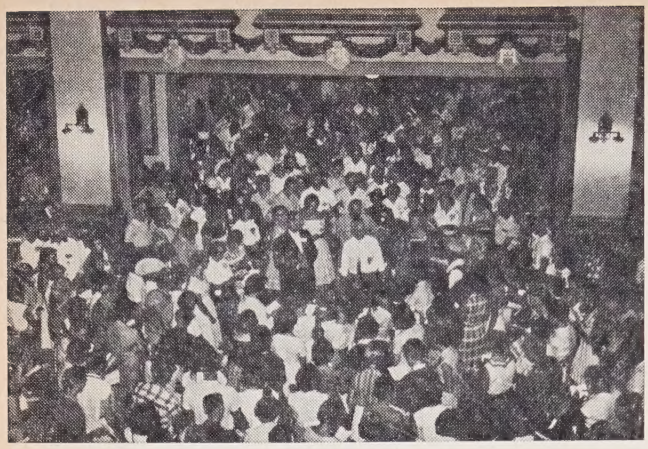
One of the purposes of this meeting was to predigest ne of the issues—particularly the proposed consti- ion of the new Luther League—that were to come fore the convention on the following week.

Meeting concurrently with the conference was the Board of Youth Activities of The ALC. Again and again this board emphasized the fact that the Luther League is only one aspect—though in the majority of instances the most important aspect—of a youth program in the Church.

The board came up with several exciting insights. One was that of vocation. We must get away from the temptation, one member of the youth staff said, of giving young people the idea that they can never reach the ultimate in Christian service unless they become ministers and thus giving them a guilt complex if they do not become ministers. The ministry is the highest calling, he pointed out, only for those whom God has called into the ministry. For a man to whom God has given the talents to be a doctor, medicine is the highest calling.

The aim of the Board of Youth Activities is to stimulate pastors and congregations to develop the kind of youth program most adaptable to the needs of the congregation so that the young people in the congregation may be strengthened, whether this can be done best through the Luther League, through church and Sunday school, through interpersonal relations with the pastors, through small, informal discussion groups that meet as the occasion demands in the home of an individual, or in whatever way it can be done.

Fellow California delegates mob the new president, Gordon Lathrop, after his election.



A songfest in one of the Milwaukee hotels was attended by Marv Moran, center (in dark suit), a local television personality.

Small Bible study groups met both indoors and outdoors at the youth convention.

North Dakota Luther Leaguers hold aloft the inflated weather balloon that advertises their state.

Another conviction strongly expressed in all meetings in Milwaukee was the importance of assistance in youth work. There has been an incr emphasis during the past few years on adult sp for Luther Leagues, and helps are being provid training such sponsors. Some congregations hav that the entire youth problem would be solved i they could have an ample budget and a full-time director. But congregations are discovering that are some things they just can't have hired do paying professional help to do it. There is no sub for intelligent and personal attention and concer adults in a congregation can show for their you

But the major attraction in Milwaukee was th stituting convention of the Luther League. Milw was treated to a new insight into today's yout their potential. A columnist in one of the city's called the manager of the hotels in which le stayed, the chief of police, and the manager auditorium in which the convention was held and their opinions on the young people's conduct. out exception they praised the behavior of the people. Merchants in the downtown stores volun such unasked-for comments as, "These young have restored my faith in the younger generatio I've never seen a finer bunch of young people."

This is not the same as saying that there w problems. When 2,600 young people are hou hotels, the sheer law of averages will result in of them staying out beyond curfew hours and wise getting into a bit of trouble, no matte effective a system of counselors has been arrange on the whole the excellent behavior of the young left the citizens of Milwaukee almost gasping refreshing evidence of the stability, genuineness potential of today's youth.

Whenever 2,600 young people are gathered to you can expect excitement and action, and lots even if they wear "Christ Has Chosen Me" b Where there are youth, there is enthusiasm, a thusiasm can hardly be expressed without whether they travel in 41 buses—66 in a bus Milwaukee Braves ball park to see a major game, or whether they are in a convention session ing for their point of view to be adopted.

Sometimes the noise will cause a raised ey wondering whether it is quite in order—as, for in everyone rising and giving a resounding rou applause for Jesus Christ; or the ala political c tion demonstration of marching through the campaigning for Miami Beach as the site for th convention and carrying placards reading "Meet in Miami Beach."

There will be those who will object to this k goings-on, and their objections are not at all

fogeyism, but rather to the uneasy feeling that ntics of "Elmer Gantry" are not all a thing of the

t though the Luther Leaguers were on occasion ed away by their enthusiasm, it was, nevertheless, ponsible kind of enthusiasm. It was a democratic isiasm, too. These Luther Leaguers had come to- r to adopt a constitution and to form a national nization, no small feat for 2,600 people to do and retain a degree of democracy. They took their seriously, and the logistics which gave handles of cracy to the meeting were nothing short of breath- g.

e 2,600 people were quickly broken down into 10 mittees-At-Large, referred to as Cal groups. Each roup was divided into nine sub-committees, whose men constituted editing committees. In all proba- every single one of the 2,600 delegates expressed lf or herself on the convention issues. The con- ion finally adopted at the plenary sessions had through extensive parliamentary procedure of g been discussed, amended, with several amend- s to amendments—some of them defeated, others d amid the cheering and applause of the delegates e point of view prevailed.

e leaguers had before them a proposed constitution red for them by their interim board, composed presentatives of each of the merging leagues. In his proposed constitution had already been adopted he Luther League by the Joint Union Committee he Church Convention last April.

the delegates at Milwaukee were told that they completely free to tear it apart, and tear it apart did. When it was put back together again, it had resemblance to the orginal proposal, but there was st one major difference.

e proposed constitution provided for a strong dis- organization through which information should nneled from the national office to the conference hen on to the local league. The leaguers decided d to make the conference a stronger unit and eliminate the district as a medium through which nation was to flow. District organizations are nal, and biennial district conventions are suggested d of annual ones.

en the constitution was finally adopted, thunder- pplause broke out, exceeded in volume only by nging of the Doxology. The Luther League of American Lutheran Church had been formed.

t year a mass convention will be held at Miami , Florida, where an attendance of 15,000 is ex- . Simple arithmetic would lead one to think that thusiasm should be six times as great there and ise six times as loud as it was at Milwaukee. But in all fairness, it should be predicted that the silence may be six times as deep.

For there was silence at Milwaukee, too—deep silence, the kind one experiences when God speaks to youth.

Every day from 1:30 to 2 o'clock virtually all of the 2,600 Luther Leaguers gathered in the auditorium for meditation. A few were roaming around in the halls during this time, but very few.

For a half an hour these young people sat side by side without as much as whispering to each other. They read assigned Scripture passages and were guided in quiet meditation on what God was trying to say to them through these Scriptures.

At eight o'clock every morning the whole convention was in its place for the matin service, even though most of the delegates had been up till midnight on the night before and had to get breakfast and walk four or more blocks to get to the auditorium for the opening hymn.

At 10:15 every night there were devotions in the hotels, well attended by youth who gave every evidence that they could be quiet before God in meditation as well as noisy in their play.

One of the highlights of the week was the daily Bible study in which the entire convention of 2,600 was divided into groups of 12 to 16 for study of the Upper Room chapters of the Gospel of John.

And on Sunday morning the convention ended on a note of majestic dignity as the entire audience attended the Holy Communion service.

No one would suggest that there were angels in Milwaukee instead of boys and girls, nor even that all of them were guided by the highest of spiritual motivations. But neither could anyone help but be impressed that here was Christian witness at its best—the Christian witness of youth, more flamboyant than either "Elmer Gantry" or "Ben Hur," but also more lasting in its influence on Milwaukee.

"After the ball is over." The cleaning women prepare to tidy up the auditorium at the conclusion of the Luther League convention.

Mr. Larry Martin, a graduate of St. Olaf College and the Lutheran Bible Institute, who is now a group worker at Waite Park Neighborhood Home, Minneapolis, was in attendance at the conference.

"Never judge a man until you have walked a moon in his moccasins."

THIS TRADITIONAL Indian saying was put into practice at the second conference on the Lutheran Church and the Indian American, held at Fortune Lake Bible Camp, Crystal Falls, Mich., on August 2-5, 1960. The 85 registered delegates from five participating synods came eager to learn more about their Indian friends and neighbors so that they might more effectively put themselves in the Indians' shoes.

The purpose of the conference was:

(1) To ascertain the degree to which the Church has in the past been functioning to meet the needs of the Indian, and to determine what the Church is doing now to meet them.

(2) To study the life of the Indian on the reservation, in the village, and in the big city, to try to learn where Christian work should b ried on and how it should be done in k with Indian traditional values as well a Christian principles.

(3) To address itself toward the elimination ful prejudices expressed in un-Christia American, and unjust practices.

(4) To study the spiritual maturity of our Ch churches as expressed in our attitudes t Indians, especially toward those who live community, who need our love, and are tial prospects of the local congregation.

Dr. Helen Parker Mudgett, professor at the U sity of Minnesota, and an authority on Chippew ture, presented the history of the Chippewa tribe the first coming of the white man, through th and treaties until the present time.

"The Chippewa tribe held the balance of po North America during the struggle between E and France," she said. She went on to say that mis standing and mistreatment has prevailed in the of the government toward the Indian tribes. "Som have been passed with the consent of the Indian stated, "but the Indian has not had a voice or a in the planning. Some missionaries were used to up the Indians in order to make treaties, thus ma dians believe the missionaries have betrayed them white man forced his way of life upon the India the Indian was faced with the big question of ho take that which is of value of the white man's wa yet retain the good of your own culture."

Mr. Wayne Pratt, Assistant Director of Educat the Bureau of Indian Affairs, Washington, D. plained that the Indian is completely surrounded alien culture and thus change is inevitable. "I differ from the whites, and from each other in sense of values," he said. "The American people understand or appreciate the Indian people's te to cling tenaciously to their own form of life. T dian craves warm family and social bonds." He that the Indians living in the city are at a disadv as they often are not competitive by nature, ha understanding of city standards of time, work, a ings, and they do not have roots in the city com and therefore do not feel that they belong.

Mr. Pratt went on to say that there is a great n better education as the Indian has special needs t surrounding white populace does not have. The la

Moccasins"

By Twilia Osborne

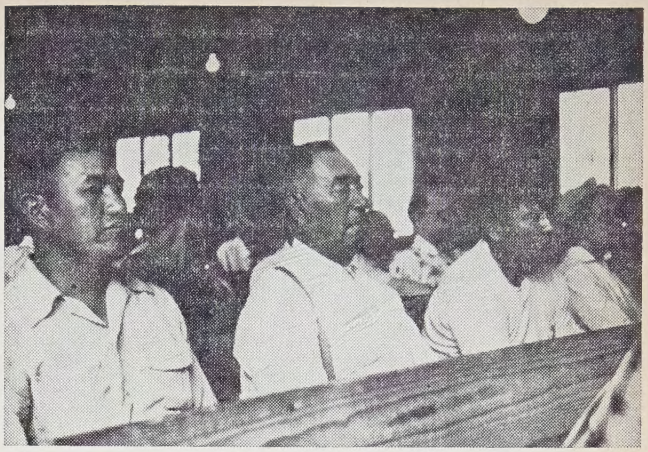
rier is the key to understanding Indian culture. Some the simplest English words have no equivalent in the lian language, hence a sentence may have an altogether ferent concept in the mind of the Indian.

The Indian believes that all of life should be centered religion. He devoutly believes in prayer and feels that gion should saturate all aspects of his life, but the se of the crucial importance of religion is missing in approach to the Indian. Here is the challenge to the rch to present the Gospel of Christ which has power transform lives.

The New Day Ahead and the Role of the Church in nging It About," was discussed by Dr. E. Russel Car- from the Department of Home Missions of the Na- nal Council of Churches. He stated that we ought to olve Indian people in all planning within the Church the Indian will consider the Church a white man's gion. "What do the Indians want in a new day?" he ed. "Justice, not mercy. They want to feel adequate, inferior. They want to learn new skills and they nt a chance to be educated. They want opportunity, charity. They want a chance to prove themselves." To bring this about he said that we must support islation for education and industrial work in Indian as. We must be vocal and aggressive in State affairs cerning Indians. We must support tribal efforts to rdinate land holdings. We must encourage young ple to higher education. We must welcome Indians ll phases of church life. We must reach out into the untouched mission fields in our country where there no continuing Protestant program of bringing the spel of Christ to the Indian. Some of these areas are Puget Sound area on the peninsula in the state of shington. (2) Flathead Reservation, West Montana. Cherokees in Northeast Oklahoma. (4) Choctaws in ladelphia, Mississippi. (5) Nett Lake Reservation in nnesota. (6) Indian students in Federal boarding ools.

Contributions made by Indian friends as they shared r thoughts with the group were of great value. They ned up many new areas of thought. At future con- nces it has been planned to invite more Indian speak- in order to learn from them how the Church might e effectively present Christ to the Indian.

The next conference will be held at Estes Park, Colo- o, in 1961, in conjunction with the National Fellow- of Indian Workers.



A number of Indian friends attended the conference.

Above: Edmund Hunter, Chicago, and Stanley Goodwin, Ebro, Minn., visit with Malcom Mitchell of Box Elder, Montana, between sessions. Below: Edmund Hunter, Chicago, an Apache from Arizona, and a member of the Lutheran Church.

Little Feet in Church

By Grace H

THE SUN WAS SHINING through the frosted church window. There were shadows under the pew ahead. Shadows of little feet on legs too short to reach the floor.

A father, a mother, and three little girls sat together in God's house on God's day. I watched them and my heart filled with thanksgiving.

The words of the pastor seemed so appropriate. "People are not reached in groups—we reach them one by one." One by one—each little soul a precious lamb to be enfolded in God's Kingdom. What better place is there to reach them than in the house of God? The pastor's voice, "—to follow and abide." I glanced at the little shiny black shoes that cast the shadow in front of me. They turned this way and that as the little feet they housed moved a little from time to time.

Blessed are the little feet that follow loving parents to worship in the house of their Lord. Blessed are they who abide in the presence of God.

Another Sabbath morning — another family in front of me. Little feet again too short to reach the floor. Boys this time — wriggling just a little. As I watched them I noticed that one pair of small shoes looked a bit odd. I looked again. Sure enough! They were on the wrong feet. No doubt the owner had proudly and independently dressed himself and mother and father had not noticed the shoes in the hurry to get to church on time. Little shoes on the wrong feet but the feet were in God's house on Sunday morning.

Outside the church there was quite a group assembled and I noticed that someone was taking a family picture. Four generations it was—including the faithful great-grandmother, the grandparents, grandchildren, one of whom is now a pastor, and the small great-grandchildren—one was protesting loudly. I thought as I watched them, vaguely amused by the antics that always attend such picture taking, here surely was a most excellent example of the fruit which comes from taking little feet to church. For four generations the path to God's house had been faithfully trodden.

This Sunday, the Holy Communion was celebrated. As the last table of communicants were kneeling at the altar and the ushers were standing in the side aisle, I noticed that the little son of one usher had moved quietly up the aisle and stood beside his father. He grasped a strong forefinger in his little hand. He stood clutching his father's finger but his eyes were fixed on the pastor as he went from one kneeling figure to the next with the bread and wine. The communicants left the altar and the ushers moved forward to kneel for the Sacrament. The father stooped over his little son and gently extricated his finger. Then whispering something he lifted him to the front pew and went to kneel with the others. The child burst into tears as his father left him but quieted suddenly as the pastor's voice intoned the familiar, comforting words, "This is the true Body of Christ. This is the true Bl Christ."

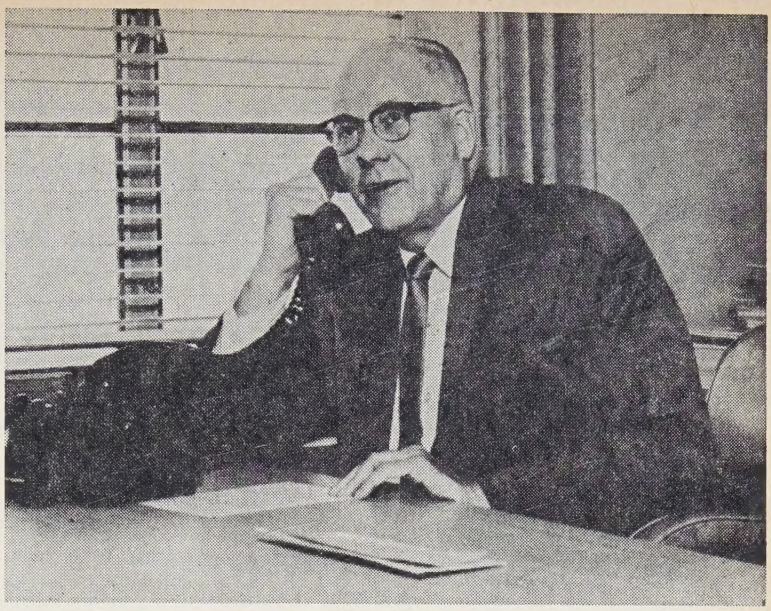
From the back pew came the of a baby crying. It continued t the last minutes of the serv thanked God that some parer begun already to show little fe path—and prayed that God's would quiet the child. I prayed al the parents would not be frustra his fussing to the point of not br him again.

Although a child's crying is times distracting, are we to be li disciples who thought Jesus to to bless the children and recei gentle command and rebuke, the little children to come unto m forbid them not, for of such Kingdom of Heaven"?

Blessed indeed are the little fe find their way to church—litt that are taught to follow Chri abide in His love.

Wanted: Church Business Managers

By Howard E. Sandum



Leif R. Larson

THE DAY OF THE HARD-HEADED professional executive has arrived in churches.

More and more congregations are ning to full-time church business ministrators to manage the "secular" e of their affairs, says the business nager of one of America's largest theran congregations.

Leif R. Larson, who has served Cen- Lutheran church in Minneapolis, nn., for 10 years, said in an inter- w that as churches grow larger the cutive role is becoming essential.

It relieves the pastor of a huge load administrative detail," he said.

It gives the church council and the gregation assurance that manage- nt is efficient with corresponding in- ased value for every church dollar ended."

The savings from efficiency help pay executive's salary, which ranges n $5,000 to $12,000 annually, ac- ding to a survey by the National As- ation of Church Business Admins- ors.

At a recent convention in Columbus, o, Larson was elected national pres- nt of this group. The interdenomi- onal organization is only four years

vidence already indicates, that dedi- on to this type of career is growing ng Christian businessmen. When a heran church in Wisconsin recently ded to hire an administrator there e 35 applicants, Larson said.

et recruiting remains the chief prob- in the young field. Larson said it be his aim as national leader of rch administrators during the com- year to develop a set of employment dards.

ualifications can stretch a long way everal directions. Age?

"He should be one who is looking forward rather than backward at life," Larson declared. "He should be a man of vision and enthusiasm for the building of the Kingdom of God."

Also, the candidate should have a broad-based college education, because the job usually involves a challenging array of duties such as supervision of finance, property management, office and personnel procedures, public relations, co-ordination of business aspects of the church program, and future development of buildings and facilities. In addition, Larson recommends that a man should have perhaps a decade of practical working experience before he enters the field.

"A man the caliber of a high school principal, or an executive in social work or business, should be ready to take on the load," he said.

The "load" at Central Lutheran church includes an annual budget of about $370,000 and a physical plant worth something more than 2 million dollars.

Its pastors traditionally have played an active role in local civic life. Larson, too, has been busy in such fields as the camping movement, Community Chest, youth work, and human relations.

Larson was the first full-time business executive hired by an ELC congregation. Before accepting the post in 1950 he served 25 years as a YMCA secretary in Minnesota and Illinois. Now 60, he was born in Norway and educated in Minneapolis public schools and at the University of Minnesota.

The profession remains in its infancy in Lutheranism, probably because some of the church bodies are predominantly rural.

Of the 158 delegates attending the recent national convention there were 18 registered from Lutheran congregations. Larson said there are about half a dozen in The ELC.

An informal survey of churches in the new body, The American Lutheran Church, indicated about 50 with more than 2,000 membership. It is by this size congregation that administrators are most often sought, Larson said, though currently congregations with membership from 12,000 down to 800 are known to have full-time men.

Larson attributes the trend toward lay administrators to a frank realization by pastors "that they weren't trained to be administrators in a large congregation." The trend indicates recognition of the overriding importance of the pastor's ministry to his flock.

As it spreads among the larger congregations, he said, the trend also may be expected to provide long-term stability to the business affairs of the congregation.

Because when a man takes this kind of job, Larson added, he usually stays.

Editorial...

The Central Committee of the World Council of Churches recently met at St. Andrews, Scotland. Of particular interest to many of our readers will be an action which an official release describes as follows:

"The Committee approved a revised statement of the basis for WCC membership. Present membership is based on acceptance of 'our Lord Jesus Christ as God and Saviour.'

"The new statement declares: 'The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit.'

"Basis" of the World Council

"The statement will be recommended by the Committee to the Council's Assembly, which is the only body which can take final action on the proposed change. In the meanwhile the new basis will be circulated to the WCC's member churches for their consideration. Final adoption requires a two-thirds vote of the assembly."

Thus the so-called "Berggrav Amendment" is properly before the World Council. It will be recalled that the late Primate of the Church of Norway proposed a somewhat similar amendment of the basis shortly before the Evanston Assembly. Under the constitution of WCC, it could not be considered at that time, because it was submitted too late. As a matter of fact, when Bishop Berggrav brought the matter up in the Executive Committee in 1953, he did so informally. The formal proposal was submitted by the Church of Norway through Bishop Smemo on November 24, 1953. Receipt of it was acknowledged by the General Secretary of WCC, who called attention to the provisions of the constitution, which made it impossible for the amendment to be considered at Evanston.

It should be noted that, as now proposed, the amendment goes considerably farther than the Church of Norway requested, in that it includes a reference not only to Scripture but also to the doctrine of the Trinity.

The probabilities seem good that the next Assembly (to be held in 1961) will adopt the amendment. Of that one cannot, of course, be altogether sure. It is of more than passing interest that the only objection we have heard from informed sources is that expanding the basis for membership in this way might tend to making the WCC a church instead of a counc churches. The point is that the more inclusive doctrinal statement becomes, the more the organiz takes upon itself the character of a church—a co sional body. However, we suspect that those who this fear will conclude that the character of the or zation as a *council,* not a church, is so carefully guarded throughout the entire constitution that fears at this point will be allayed. We hope tha amendment will be approved by the next Asse in 1961.

We shall be interested in seeing what the reacti this amended basis for membership will b the part of those who have been most vocal in opposition to the World Council. Some of them made the "Berggrav Amendment" a sort of whi boy. A few have even accused WCC leaders of bad saying that, constitution or none, the amendment have been acted upon at Evanston. That sort of at least, should be pretty well hushed now, no m what action the Assembly may take.

We hope that those who have deep and sincere d about the WCC will "put the best construction what the Central Committee has done. It is one to be opposed—even violently opposed—to an or zation. That is the privilege of any one; it eve comes a duty when principle and conscience ar volved. It is something quite different to let opposition carry one to the point of expecting worst; and even of inventing the worst, if the does not seem to develop of itself.

Let those who have spoken loudest on this matt the "Berggrav Amendment" now face seriously fact, which cannot be denied, that the highest boa WCC has, after lengthy consideration, propos change along exactly the line they, the opponents, been calling for. Above all, let us hear nothing t effect that "they may say it, but they don't mea That sort of talk impugns the motives and ho of fellow Christians—certainly a serious thing to d

Frankly, we have never been convinced that thi of change in the "basis" is necessary. To the best o knowledge, there never has been any question as t official stand of the member churches on the three involved: the atonement of Christ, the Trinity, an authority of Scripture. However, if the inclusion o expanded "basis" will allay fears and strengthen dence in WCC, we are all for it.

Correspondence

Writer Revealed

In the correspondence section of the THERAN HERALD there are many icles of a negative nature. I may ite one some day. But here is one a positive nature. In my last con-gation we had our own bulletin th a copyrighted design on the cover, ich identified the congregation. We ke no apology for it. But in visit-g many churches, both of our synod d the Lutheran Free Church which the bulletins of the Augsburg blishing House, we have been im-ssed by fine, well written, and very ing messages on the back cover of se bulletins. Who writes them is the estion that often comes into our nd? Thank them for us.

M. LYLE HALVORSEN
Minneapolis, Minn.

In answer to Reader Halvorsen's estion, the writer of the messages on back of Augsburg Every Sunday rvice Folders is Dr. Alvin Rogness, sident of Luther Theological Semi-y, St. Paul, Minn. He writes the ssages for the series designed es-ially for use in congregations of the iting churches (ALC, ELC and LC) as well as the "regular" series d by other congregations.

—The Editors

Ashamed of Herald

I am thoroughly ashamed that the THERAN HERALD would openly pub-h the article by James A. Bergquist the "Lost Dimension in American litics."

Most intelligent voters do not vote a man's religion, but his ability do what is best for the whole of United States. Since not all the ntry is Catholic, or Lutheran either, many varied religions as well as es why should the fact that a man ongs to the Catholic faith bother the therans any more than it has both-d the Catholics that all our presi-nts have been Protestants?

t almost sounds as though the Re-blican party paid Mr. Bergquist to write that article, especially since the recent North Dakota election showed that the strong Lutheran mid-west is leaning toward the Democrats. I wish Governor Freeman had been named to be Kennedy's running mate if it would have shown some of those with the old-fashioned idea that a man's religion is not what the election is about in November. Any one who thinks the president's religion rules this country evidently knows nothing about the laws wherein the Congress can over-rule the president's wishes. Since the Congress is made up of men and women of many religions it does not appear that Catholic rules can ever prevail. Many Catholics vote only Republican.

If Dublin, Ireland, can be satisfied with a Jewish mayor in a Catholic city, why must some prejudiced people have such a dire outlook about Mr. Kennedy?

MRS. MAX SEDENKO
Ukiah, Calif.

Religion in Politics

► Mr. Bergquist's article, "The Lost Dimension in American Politics" (Aug. 9), calls for comment.

That "God" or "religion" constitutes a desirable but "lost" dimension in American politics—and in American life generally—is a truism with which all Christians can, I suppose, generally agree. Two rather strong indications of this secular attitude, Bergquist contends, were manifest at the Democratic convention:

First, Sen. Kennedy's religion "was scarcely mentioned" as he captured the nomination for President;

Second, things reached such a state that a Lutheran almost found himself on the ticket with a Roman Catholic, while a Catholic nominated a Protestant for President.

On what grounds are we to believe that these facts are somehow deplorable evidences of how "lost" the religious dimension is in politics? During the last few months, Sen. Kennedy's Catholicism has been challenged almost *ad nauseam,* and he has repeatedly given reasonably frank answers. To insinuate that the religious issue was somehow suppressed by some devious machinations behind the scenes, either among democratic politicos or Catholic hierarchy, is probably as untrue as it is irrelevant to the real "religious issue."

Again, why should we be "thankful that the Gov. Freeman for Vice-president campaign did not succeed"? What unexpressed fears give rise to the "extremely mixed feelings" which we would all supposedly have should a Lutheran and Catholic run on the same ticket?

The sentiment that we should restore God to American politics can hardly be allowed to pass without examination and qualification. Is it not true, for instance, that this is precisely what Roman Catholics (along with other Christians), are interested in doing? And aren't we afraid of a Roman Catholic president precisely *because* he might succeed in "restoring God to American politics" along historically-tried and tested Catholic lines? Or again, in a nation where separation of church and state, and a denial of the right to impose religious tests on office-seekers, are integral to the Constitution, should one not avoid making any direct connection between God and politics? My question, then, is this: *How* does the writer propose to restore this "lost dimension"? *That* is the problem that cries for an answer.

SAM PREUS
St. Paul, Minn.

Herald Has Gumption

► It does seem that at last some one has acquired the gumption to say something about the political situation and has done so in the article "The Lost Dimension in American Politics" by James Bergquist.

The one statement, "that the religious issue will be discussed with incision, fervor and thoroughness during the campaign," and this may mean that the members of the ELC will share in having this discussion brought to them, is certainly most encouraging.

Before making any statements as to what I think is most necessary, I would like to ask several questions. First I would wish to have some one who is truly capable tell all of us whether

or not the Catholic faith is truly Christian? If the answer could be "yes," then I would like to know the true definition of the word Christian. Also I would like to know how any person whose first loyalty is to the Pope and to world domination by the Catholic church, can possibly hold the high office of President of this great nation and administer justice to every faith, especially when this has not been done in any country of the world where this church predominates. As surely most of the members of any Protestant faith should know, wherever the Catholic church is predominant there is no freedom as we know it, but rather persecution. This we know to be true in Europe as well as in every South American country.

Then, looking back some years to the continent of Europe, most of the central European nations were predominantly Catholic. Where are they now? Is Catholicism the last step before Communism? If not, then how would any one account for Poland, Hungary, and all the other nations now under the heel of Communism.

I am anxious to see more discussions of the religious issue in the LUTHERAN HERALD. I believe that the very best service that the HERALD can render to its readers is to give them the down to earth facts about Catholicism and try to make them understand that where this church rules there can not possibly be the freedom which we say that we cherish so much.

ART LEUPP
Stanton, N. Dak.

So Important

► I have just read Rev. Johannes Hoifjeld's letter in the HERALD. I for one agree with him in everything he mentions regarding the new hymnal, and hope the committee will revise all of the points he requests of them. They are so important to the average church member.

JOHANNA EIKESDAHL
Denbigh, N. Dak.

Let's Have More!

► The recent article by astute Missionary Kallas is the type of regular feature we need!! Let's hear from him again!

(THE REV.) P. R. HANSEN
Lemmon, S. Dak.

Replies to "Is There a Difference?"

► I enjoy the LUTHERAN HERALD and would like to reply to "Is There a Difference?" in the August 16th issue.

When I was quite young my Dad told us to be quiet and respect God's house. *God was there.* I think that holds even today. There should be no visiting or unnecessary running around in the church.

I think the pastor has a right to speak what he thinks and that the people should not be offended. Why do we get a minister?

There are always some who want to listen to the organ and prepare themselves for the message that the pastor has for them. That cannot be done if there is talking and whispering.

I hope that the generation to come will turn back and do as our ancestors did in respecting and loving our Lutheran church.

A READER

► The letter in the HERALD of August 16th by "A Concerned Lutheran" is very opportune and I shall be glad to submit my views to the questions:

1-2-3. God is omnipresent and is always in the sanctuary.

4. The pastor has the authority to remind members of the need for quietness along with other announcements since God speaks through him.

5. If loud mouthed people consider a reminder of this kind offensive they are thin-skinned and inconsiderate of other people to say the least. We were taught as children that upon entering God's house it was necessary to be quiet.

6. Coming early means meditation and listening to God minus personal visiting on the part of those who are inconsiderate of others.

7. Should we teach our youngsters along the lines of quietness? By all means. Unless we do so by precept and example children will consider the pre-service period a social hour. We invited a neighbor to our church some time ago but she was frank to say there was too much noise and she would not attend again.

8. We have respect for the sanctuary —many churches still do to w can testify, but there is need for g respect in many of our churche

9. If the socialites would rema the outside it would relieve th ation but this is not the proper to follow—instead, keep quiet entering the sanctuary.

10. In my opinion this is ve portant. If Jesus Christ were i noisy churches today he would ably say something similar to hi ment to the merchants in the ple . . . .

C. G. RANK
Chicago, Ill.

► In reply to "A Concerned L an" in the August 16th issue LUTHERAN HERALD, may I ask a question? Why do people church? Is it to catch up on gossip, to compare notes on the plishments of the week, or just t When people come for spiritua ture because of a spiritual hung attitude towards God's sanctuar be different.

ALSO A CONCERNED LUTHI

► This is a short note containi answer to the letter "Is There ference?" in the August 16th of LUTHERAN HERALD.

In Mark 11:17, Jesus says house shall be called a ho prayer." We have made our ch into social centers and places of tainment instead of houses of We need to return to the tru pose of our church—to win so Christ and His kingdom. The attitude and conduct in churc be prayerful and reverent.

We as adults should set the e for our children. How wonde would be to enter God's house every head bowed in prayer service, the minister, the singing in church and those absent, and all praying for a personal bl Entering God's house with a pr attitude, we can expect great bl to come to us and our church.

MRS. AMOS S
Kenyon, Min

The Decarnation of the Word

The Immaterial

Gradually Mary Baker Eddy is winning out, at least some Protestant denominations. There is less and ss talk about the concreteness of the body and more nd more talk about spirit (as distinct from body), lues, ideals, abstractions, and universals. The old gged corporeality of the Church and the faith, which ce refused to be etherealized and fogged away, is elding to a repugnance.

And yet the two basic sacraments of the Church are calized in the body: it is the body which is Christed, baptism and it is the body which is nourished by e bread and wine of the Eucharist. It is the redemp- on of the body for which Paul yearns and it is the dy which is the temple of the Holy Spirit and hence e field of sanctification. Christ was born into a dy, and it was His body which was crucified and ntombed and rose again.

The Carnal

Ironically enough, while the Church grows squeam- h about the body, the world outside debases the ctrine of the body into the heresy of flesh. For the cular person, the body is no longer anything more an a collection of organs. The highest and holiest ts are organic functions: life is mere nutrition and ere reproduction, and death is the cessation of func- on. In this kind of world concepts such as sanctity, yness, gratitude, and lowliness are meaningless.

The Disembodied

Within the Church there is an opposite danger. In effort to get away from the crudeness and impu- nce of the world, we have disembodied existence. Ve conduct a wedding as if we were ashamed of its eaning though the Scriptures are quite explicit on is point and not only treat the wedding realistically t make it a symbol of the union of Christ and His hurch. The marriage is the mystical union of two rsons, Man and Woman, for the purpose of begetting ildren. There are other purposes, of course: the love d companionship which marriage makes possible; the ghtness of a home; and, within the Christian con- xt, the symbolization on earth of the graces of heaven. ut it is first and foremost the union of Man and Voman, Husband and Wife, in the solemn and some- mes jocund enterprise of bearing and rearing children.

As a consequence of this squeamishness about the full dimension of marriage, we have made it into something merely pretty: a rite which comes closer to a fashion show than a sacrament, choked with white silk, white petals, white cake frosting, and a pallid theology. The most commonly used American marriage ceremony does not mention children, and, as far as I know, there is no wedding hymn in current use which could not be properly sung at an installation of Girl Reserves.

The Disinterred

What may be justified in part by the canons of modesty in the wedding service has no rationale whatever in the Christian funeral. Yet more and more we are apologizing for having to do anything with the body in this service. In the last few funerals I have attended the casket has been suspended in mid-air presumably to create an illusion that it was not ever going to descend into the grave. And what was once a robust service of committal, with actual earth being placed on the casket as a symbol of the body's eventual union with that element, has now passed through the rose petal stage and beyond it. Some pastors now do nothing *with* the body. They back off as if the body were an embarrassment and read a truncated committal service, or worse, merely recite a verse of Scripture and pronounce a benediction. Very soon, I suspect, we shall be holding only memorial services, with the body and its shame discreetly removed.

This is really the heart of the matter. We no longer have a faith which can deal with the body, which can redeem and sanctify it. Our faith is now so puny that it can only prettify. It can pretty up the tragi-comedy of marriage; it can rouge the pallid cheek of death. But it cannot triumph.

Studies in the Book of Deuteronomy

By C. L. Brui

One writer says of Dt. 1-11: "To our minds it is too long winded and full of repetitions to be effective." Luther observes: "In this whole book just as in all the other books of Moses, there is frequent repetition *ad nauseam*." (Luther Works, Vol. 9, P. 48)

On the other hand Deuteronomy is said to be quoted from 82 to 90 times in the New Testament which is good evidence of its stature. Moreover Jesus must have used Deuteronomy devotionally, for He quotes from it in such significant fashion in His temptation experience (Matt. 4:1-11). Luther *also* says: "Beware lest anyone be moved to boredom on account of it. For the cause for its being repeated so often is that it is the Word of God. . . . Therefore the Word of God cannot be impressed enough." Now to study and develop one's own opinion.

1st Study: Good preaching gives to the listener something to take home and think about, and good preaching inspires a freshening and a clarity of faith as well as commitment, or constant recommitment. To this end Moses is a marvel. He must have been a powerful preacher. And, bear in mind the style of his preaching. He surely must have loved to use a respectful type of mimicry, for he so often quotes directly. How dramatically he must have done this. He truly must have held the attention of his audience.

Read again Dt. 1-4 giving special attention to Dt. 4. Look again for points of emphasis as on "love" in 4:37 (Note the context.); on "selectivity" in 4:19, 20; concern for the national "image" as it appears upon the international scene in 4:6-8 (Times haven't changed!); and the statement of "no form" in 4:12, 15 (See Jn. 4:24). There is much more for you to discover in these verses.

2nd Study: Dt. 5 begins a new address, and establishes the "authority" and the "source" of this Word to which the people are exhorted to give heed and to do. Read Dt. 5 and note the emphasis (A) on the covenant in 5:2, 3; (B) "The Lord spoke . . ." in 5:4, 22; (C) The certainty that the people have heard the Lord speak in 5:22-30; (D) Why Moses mediates and is the spokesman in 5:5 (detailed in 5:22-30); (E) the "therefore" in 5:32 which introduces cause and effect. The effect of 5:1-31 is shown in the exhortation in 5:32, 33. Note also the use of "that" in 5:31b, and 32b, c, d.

3rd Study: Dt. 6 contains two of the references Jesus used in the temptation experience. (A) 6:1-3 is introductory. (B) Dt. 6:4 has background worthy of re See Dt. 4:32-39. Also review Ex. 5:1-14:31 and earlier study on "know." (N. B. Ex. 5:2) (C) Ho one to respond, Dt. 6:5? (D) Where are the "word be, Dt. 6:6? (E) What is to be done with them, Dt 9? (F) 6:10-15 constitutes the applying of the Commandment to a time of prosperity, and 6:16-19 time of adversity—here see Ex. 17:1-7. (G) 6:20-25 stitutes another striking application which shows the First Commandment is the heart of all the re the Commandments. 6:24, 25 demands attention meditation. (H) Did you find the two references Christ used?

4th Study: Dt. 7 further applies to life of the Commandment. (A) Soon the idolater and idols bring new spiritual challenge to Israel. In the light o First Commandment the attitude and the actio Israel is spelled out. They must do what? See 16, 24-26. (B) Dt. 7:6-16 tells why they must a determinately and ruthlessly. They are a people in nant relation with God. Notice what is said about party of the Covenant, God, as in 7:9, 10, and wh said about the people, vss. 6, 7, 11, and the resu being a faithful people as in 12-15. (C) In Dt. Moses anticipates a reasoning of the flesh as against Israel's facing "seven nations greater and m ier" (7:1). The task is to trust God above all.

5th Study: Good and honest preaching—or Bible —is literally a wrestling with the souls of men as against given truths or realities, and Moses in Dt exemplifies this wrestling with the souls of men well. However before reading in Deuteronomy again to Ex. 5:1-14:31 and the struggle there as bro out particularly in Ex. 9:17, "You are exalting self . . . ," and in Ex. 10:3, "How long will you r to humble yourself before me?" In Dt. 8:11 you much the same struggle as language will easily See how Moses handles this in his preaching, and he anticipates the self-glorying reasonings of the Note well the significant statement of Dt. 8:3, an climactic exhortations which are always introduce "therefore" as in 8:6, 10:16, 19, etc. Man's "prai to be his God (Dt. 10:21)—not himself.

What do you think of Moses' sermon now? D represent a problem for you, or can it guide and ence your faith and life? Does it not substantiate should fear and love and trust in God above all thi

For the Family Altar

J. R. Hestenes

ward the Sixteenth Sunday After Trinity

Drawing Water

The Epistle: Romans 9:1-13 • The Gospel: John 11:19-29

Monday, September 26

IMPORTANT WATER

John 4:14

'But whoever drinks of the water that hall give him will never thirst."

In His conversation with the Woman of aria at Jacob's well, Jesus made it n that the Water of Life—the symbol used to represent Himself — would ng to anyone who would draw it all t is necessary to life and salvation. This ter satisfies the deep needs of the soul; reates a new life within, becoming in believer "a spring of water welling to eternal life." Those who attempt to s the desert of life without this Water out to do the impossible, and soon they desolate and without hope. There can o life without Jesus Christ.

Above all else help me to prize the pos-ion I have in You, O Jesus, for in You ny life, my hope, my salvation. Out ove You have found me; out of love I uld follow You; through love I would e You all my days. Amen.

+ + +

Tuesday, September 27

DRAW FROM A BOOK

John 5:39

"You search the scriptures, because you think that in them you have eternal life."

The Water of Life is drawn from a Book, a living Book, the Bible. This is the Word of God and in it there is life. This is God's letter to man, and there is healing in its pages. In it you find your name and your needs, you find your God and your Savior. It is a strange book, it tells you that you are a sinner, it condemns you; but then it lifts you up by telling you the good news that there is salvation in Christ. When you read this, and accept it, you are drawing Water, the gracious Water of Life. Do you read your Bible?

Your Word is like a well, O God, into which I may dip my empty bucket and draw forth truth to fill me full of your grace and mercy. Teach me to live close to the well of the Word that I may draw a steady supply of strength and life. Amen.

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Wednesday, September 28

DRAW FROM A BUILDING

Acts 2:42

And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

The Water of Life is also drawn from a Building called the Church. This is true in the physical sense, in our entering into the house of God to worship, in our becoming a real part of the congregation where we enter into the fellowship of those who worship, those who attend services to draw upon the resources of God and to help replenish the Church with the offering of love, devotion and support. This is true in the spiritual sense, for Jesus said He would build the Church, making us members by faith.

Your Church is like a well, dear Savior, established in my midst, so that I may be a part of it, and have a share in its worship and work. Refresh me with the hearing of the Word and restore me with the benediction of Your favor. Amen.

+ + +

Thursday, September 29

DRAW FROM A BIDDING

Ephesians 6:18

Pray at all times in the Spirit, with all yer and supplication. To that end keep t with all perseverance. . . .

The Water of Life is drawn through yer, and the degree depends upon how ch and in what manner we pray. More lone through prayer than this world ms of. This drawing process is with-success if our prayers are empty, or hing more than form. The bucket es up full only when we pray in faith in sincerity, when we "keep alert with perseverance." Prayer becomes life-giv-when nothing lies unhidden, and noth-is left unhelped because God's soul-gery is permitted to take place.

Through folded hands and bowed heart, ay come into Your presence, heavenly her, and speak with You. In this ious privilege help me to grow, dip-the feeble hands of faith into the ter of Life, for the health of my soul. en.

+ + +

Friday, September 30

DRAW FROM A BODY

I Corinthians 10:16

A cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?

The Water of Life is drawn when we kneel at the altar, guests at the Lord's Table. From His body, broken for our sakes, and from His blood, shed for our sins, there is refreshment. It comes from the spring of His sacrificial love. Many people miss the blessedness of this Well, for they neglect to answer His invitation to partake. Every believer should long for the Sacrament, and not deny himself the comfort of the body and the blood of the Savior. Do you know its blessedness?

Out of love You gave to the Church and to me the Sacrament, O Jesus, that I might come to the feast to be refreshed, to be reminded of Your love that covers even me, and to be set up upon my feet, strengthened in faith, hope and love. Amen.

+ + +

Saturday, October 1

THANKS BE TO GOD!

Isaiah 12:3

With joy you will draw water from the wells of salvation.

These words of Isaiah were prophetic; they looked to the day when the children of God would be well-supplied with every spiritual need. And we know that day for it is here, in the Word, the Church, the relationship each one has with God in prayer, and through the Sacrament of the Altar. Those who make use of these wells of salvation have reason to rejoice, and in all happiness and faith, continue to draw daily upon the resources God has placed in their midst. They have reason also to give thanks to God who is ever mindful of the needs of His children on earth.

May we also "Give thanks to the Lord, call upon His Name; make known His deeds among the nations, proclaim that His Name is exalted." Gracious Jesus, Water of Life, to You be praise both now and forever. In Your Name. Amen.

PRAYER IN ROTUNDA

Nearly 200 young Negro civil rights advocates staged a 15-minute sit-down prayer meeting in the rotunda of the U.S. Capitol recently.

Capital Police Chief Charles J. Sullivan said he believed it was the first time any demonstration had ever been held in the building.

WCC Heads Vote Confession Change

A proposal to change the confessional requirement for membership in the World Council of Churches will be made at its Third Assembly in New Delhi, India, Nov. 18 to Dec. 5, 1961.

The present requirement is set forth in Article I, known as the Basis, of the Constitution adopted by the World Council's First Assembly at Amsterdam, the Netherlands, in 1948.

The basis affirms that the World Council "is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."

To be eligible for membership, churches must "express their agreement" with the basis on which the Council is founded "and satisfy such criteria as the Assembly or the Central Committee may prescribe."

At its annual meeting in Scotland in August, the policy-making Central Committee, whose 90 members include 17 Lutherans, approved a revised statement of the basis for WCC membership. The new version reads:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

The statement will be recommended to the World Council's next Assembly, which is the only body which can take final action on the proposed change. In the meantime, the new wording will be circulated to the WCC's member churches for their consideration. Final adoption requires a two-thirds vote of the Assembly.

Since the formation of the World Council, alterations in the membership basis have been proposed, both formally and informally, by Churches which desire a specific mention of the Holy Trinity or the Scriptures and by Churches which do not regard belief in the Trinity as an essential of Christian faith.

At its Second Assembly in Evanston, Ill., in 1954, the WCC reaffirmed the present basis. In so doing, it approved negative action taken by the Central Committee on three proposals for a change in the basis that had been received since the First Assembly. They were rejected because the suggested changes "would not be in fact within the Christological principle set forth in the present basis."

At the same time, it was reported to the Assembly that the Church of Norway had proposed an amendment to the basis to include a reference to the authority of the Bible. As the su tion was made too late for revie the Central Committee, it was no mitted to the Assembly. Since th has been studied by the committe has now been incorporated into t vised basis that will be considere year.

The Second Assembly appro statement on the purpose and fu of the basis, which emphasized t "indicates the nature of the fello which the churches in the Counci to establish among themselves provides the orientation point fo work which the World Council undertakes . . . indicates the ran the fellowship which the churc the Council seek to establish."

INDIAN EVANGELIST—Bible in hand, Mary Hammer of Mesa, Ariz., is typical of an increasing number of American Indians assuming new responsibilities in Protestant Churches founded and largely supported by missions.

—RNS Photo

New Members Added

At its August meeting, the C Committee admitted eight new ber Churches and also recognize merger of three church bodies The American Lutheran Churc three of the uniting groups, the gelical, American and United gelical Lutheran Churches, were bers of the World Council an new denomination will continu affiliation. The WCC now ha member Churches in 50 countr

It was reported to the Central mittee that the Administrative mittee of the International Miss Council has unanimously adopte proposal for its integration wit World Council.

Twenty-four of the IMC's n member councils have approve plan, six are still considering five have not responded. The will now be submitted for fin dorsement and will be finally ap unless vetoed within six mon six of the councils.

The WCC, it was said, has a ceived approval of the proposa 83 member Churches with on voting against. Final integration pected to take place at an o session of the Third Assembly in

rld Presbyterians . . .
Urge African Conference

Organization of a conference of ican members of the World Presby- an Alliance was urged in Geneva Dr. Marcel Pradervand of Switzer- d, the Alliance's general secretary. ddressing the Alliance's 26-member cutive committee, Dr. Pradervand ed that it had expressed a wish for organization of an African confer- e four years ago at a meeting in gue, Czechoslovakia, but that such roup had never been established.

I would be most grateful to the cutive committee if it would ex- ne this question afresh and state rly what it has in mind to do in ica," he said.

n a report highlighting the import- e of Africa, Dr. Pradervand also nted out that African states were iving their political independence an ever-quickening pace and that ething of very much the same kind happening in the church there.

We have already a considerable nber of member Churches in Afri- but there are still Churches of the Reformed family which could be in our organization," he said. "It is a fact that the Alliance more than any other confessional group has a direct interest in Africa. But whether potential members there join the Alliance or not, we have a responsibility for the Reformed Churches in that continent."

Commenting specifically on the Union of South Africa, where the Alliance has seven member Churches representing Bantu, Afrikaans and British groups, Dr. Pradervand said many Alliance members in other countries were "shocked" by widespread race riots there last March and "have written to ask me what the Alliance intended to do."

He noted that the administrative committee of the Alliance's European Area, at a meeting in Paris last April, requested that the body's executive committee discuss the question of the Churches' stand on the race question.

The executive committee set up a subcommittee to examine applications for Alliance membership from five more Churches in Africa, of which three are in South Africa, one in Nyasaland and one in British Cameroons. Total baptized membership of the five bodies is nearly 900,000.

Touching on ecumenical relations, the Alliance head said that proposed discussions between representatives of the Alliance and of the International Congregational Council had not yet taken place. However, he added: "I believe they will be important and will lead to increasingly close collaboration between the two organizations in the cause of the Reformed Churches throughout the world."

Dr. Pradervand announced that Fourth Presbyterian Church, Chicago, had pledged $2,500 toward the $6,000 or $7,000 cost of an organ for Calvin Auditorium, whose restoration under Alliance sponsorship was completed last year.

The Alliance, which cooperates closely with the World Council of Churches, has a membership of 78 Reformed and Presbyterian Churches in all parts of the world, with a total constituency of over 45,000,000 members.

ECUMENICAL PIONEER HONORED—Among pioneers of the ecumenical movement honored at a service in Edinburgh, Scotland, marking the 50th anniversary of world cooperative Christianity, was Dr. J. H. Oldham (center), a former head of the International Missionary Council. Shown with him are two of the present movement's leaders: Dr. Christian Baeta of Ghana, chairman of the IMC, and Dr. Franklin Clark Fry of New York, chairman of the World Council of Churches' Central Committee.

—RNS Photo

A HORSEY PARISH

Horseback riding is a lot better han hotrodding as an answer to juve- ile delinquency, says a Roman Cath- olic priest who maintains a riding ring n his parish grounds.

The Rev. Lloyd Fortin, pastor of t. John the Baptist Catholic parish n Hugo, Minnesota, is impresario for horse show that his parish stages nnually.

This year's show drew nearly 4,000 ersons. It has become one of Minne- ota's biggest equestrian exhibitions.

No admission is charged for the how, but proceeds after expenses are o be used to improve and equip arish-owned land that has become a layground for Hugo children.

Many children in his parish have orses, and Father Fortin said his rid- ng ring on the parish grounds pro- ides "a common meeting place for he kids."

"A boy or girl who rides, grooms nd cares for a horse won't be a juve- ile delinquent," he said.

The priest said he's a living exam- le of the healthful effects of the ort. "The horses restored me to uty," he said, after a serious illness nd surgery five years ago.

Father Fortin now keeps four horses the old parish barn.

"We are probably one of the few arishes that still maintains a parish arn," he remarked. The barn used to ouse the pastor's horse and buggy.

Among Lutherans

Re-examine Melanchthon's Reformation Role

A sharper picture of the 16th century German humanist Philip Melanchthon as a first-rank collaborator of Martin Luther and a church reformer in his own right was drawn by a series of prominent Reformation scholars at a gathering which closed in Muenster, Germany, on August 12.

Attending the Second International Congress on Luther Research—a major event in this year's worldwide observance of the 400th anniversary of Melanchthon's death—were nearly 100 specialists in Reformation history and doctrine from 14 countries.

Among them were professors of Evangelical theological faculties in Argentina, Spain, Poland and India and the dean of the Roman Catholic Theological Faculty of the University of Muenster. Besides these five countries, represented here were the United States, England, Sweden, Norway, Denmark, Finland, Austria, the Netherlands and Switzerland.

Chairman of the congress was Dr. Willem Jan Kooiman, professor of church history at the University of Amsterdam, who in a surprise ceremony during the opening program was awarded an honorary doctorate of theology by the dean of the host, Muenster Evangelical Theological Faculty, Dr. Robert Stupperich.

The degree citation lauded Professor Kooiman as a theological scholar, champion of evangelical hymnody and worship, 20th century exponent of the Reformation message, and promoter of ecumenism within Dutch Lutheranism. He is chairman of his country's National Committee for the Lutheran World Federation.

In a special resolution at the close of the five-day meeting, participants expressed appreciation to the federation for providing, through its Department of Theology, secretariate services and financial assistance "without which this congress would not have been possible."

Although the department, under Director Vilmos Vajta, had an active part in planning and execution, the congress was not limited to members of LWF-affiliated Churches, nor even to Lutherans. Moreover, its character as an independent forum for theological expression was underscored.

In a greeting at the opening, Dr. Franklin Clark Fry, president of the federation, stressed that "we are scrupulous to recognize that this congress can chart its own course" and would examine its chosen subject "scientifically, without prejudicing the results."

American professors who lectured here were Dr. Wilhelm Pauch of Union Theological Seminary, New York; Dr. Harold J. Grimm of Ohio State University, Columbus, Ohio; Dr. Theodore G. Tappert of Lutheran Theological Seminary, Philadelphia; and Dr. Warren A. Quanbeck of Luther Theological Seminary, St. Paul, Minn.

German lecturers were Dean Stupperich, Director Oskar Thulin of the Luther Hall in Wittenberg (East Zone), Dr. Ernst Bizar of the University of Bonn, Dr. Rudolf Hermann of Humboldt University, (East) Berlin, and Dr. Bernhard Lohse of the University of Hamburg.

Those from other countries were Dr. Herbert Olsson of the University of Uppsala, Sweden, Dr. Lauri Haikola of the University of Helsinki, land, Dr. Oskar Bartel of the tian Academy, Warsaw, Poland, Licentiate Rev. Pierre Fraenk Geneva.

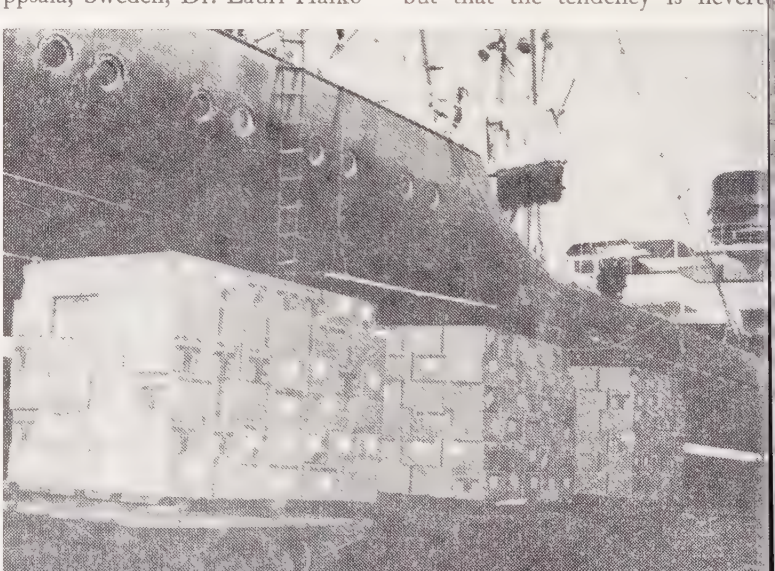
Dr. Tappert said in his lectur an influence of Melanchthon in ica can be seen in its 20th ce liturgical movement, in that both to ignore "the dynamic connecti tween cultus (worship) and doct

"Melanchthon," the Philade church historian stated, "maint that because forms of worship are ters of indifference, neither comm ed nor prohibited by God, Luth could observe Roman (Catholic) and ceremonies as long as 'pure trine' was preserved."

Anglican Influence

Similarly, he said, the prese Lutheran liturgical movement i United States "betrays an An cast in many of its recent express and focuses attention on " 'restora of older rites and ceremonies, (comparatively less concern abou relation of such forms to the c proclamation of the Church."

Dr. Tappert added that "it wo an over-statement to suggest that has been a conscious adoptio Melanchthon's views on adia but that the tendency is never



PORK FOR HONG KONG—These packages on the dock in Quebec are part of a ment of 400,000 pounds of pork being loaded for shipment to Lutheran World Relief ers in Hong Kong. Another 800,000 pounds of the surplus pork were shipped rece European refugees by funds provided by the Canadian Lutheran Council.

elanchthonian can hardly be denied." Headed by Professor Kooiman, a -man continuation committee set up the first Luther Research Congress Aarhus, Denmark, in 1956 with the sk of organizing this second con-ess, was renewed here and charged ith planning for a third. The com-ittee said it would be held in Sep-mber 1965, in either the United ates or England.

Meanwhile, it plans to arrange for blication of the proceedings of the uenster congress in English and rman.

Profs. Manuel Gutierrez Marin and rlos Witthaus of the Evangelical eological faculties in Barcelona, ain, and Jose C. Paz, Argentina, spectively, emphasized the great need r Spanish versions of Luther's works d other literature on Reformation eology to enable Protestants in His-nic countries to meet the religious allenge of their environment.

ie ALC Luther League Constituted

Twenty-six hundred young people, embers of Luther Leagues of the ree bodies that merged to form The nerican Lutheran Church, met in lwaukee, Wis., Aug. 16-21, to con-tute the Luther League of the new urch. (See feature article on page 2.)

In addition to adopting a constitu-n for the youth auxiliary of The LC, the 2,600 young people partici-ed in Bible study, heard inspira-nal lectures, and attended a Major ague ball game as part of the week's ivities.

The chief item of business was the option of a constitution, the election officers, and the decision to hold a ss convention to attract 15,000 in ami Beach, Fla., next August.

Plenary sessions for adoption of the stitution were held after the leaguers l spent three days in 90 discussion ups of about 25 each, picking apart l suggesting changes in a proposed stitution that had been presented to n for a working basis.

Elected president of the new auxil-, which will have about 150,000 nbers was Gordon Lathrop, a 20-r-old senior at Occidental College, Los Angeles. Gordon's home congre-gation is Redeemer Lutheran Church, Sherman Oaks, Calif.

Fred More, a student at the Evangelical Lutheran Theological Seminary, Columbus, Ohio, currently serving a year of internship in Cincinnati, Ohio, was elected first vice-president.

Don Luther, president of the Eastern District Luther League of the ALC, was elected second vice-president; and Judith Anderson of the East North Dakota District was named secretary.

The five members elected to the board were Dave Larsen of Iowa, Chris Wiederanders of California, Bill Derrick of Texas, Fred Orth of Michigan, and Warren Funk of Wisconsin.

One of the highlights of the convention was the daily Bible study, conducted by the youth themselves in 180 groups and the daily half-hour meditation periods.

The general theme, "Christ Has Chosen Me," was presented in the Matin services under the more specific themes of "In Spite of," "Because of," "To Receive," and "To Be."

Three evening inspirational services featured messages on "Christ Has Chosen Me—in a Mission to the World," by Rev. Carroll Hinderlie, youth director of The Evangelical Lutheran Church; "Christ Has Chosen Me—in a Mission to My Friends," by Rev. Herbert Brokering, newly-called assistant in the department of Parish Education of The ALC; and "Christ Has Chosen Me—for Life Together," by Rev. L. David Brown, youth director of The ALC.

Dr. William Larsen, secretary-elect of The ALC, preached the sermon at the Sunday morning concluding Communion service.

Empie Comes Home

Dr. Paul C. Empie, executive director of the National Lutheran Council, has returned to his home after being hospitalized for seven weeks in Chicago by a heart attack.

Dr. Empie flew home on August 27 following his discharge from Passavant Hospital, where he had been a patient since July 8, when he suffered a coronary thrombosis as he participated in an inter-Lutheran meeting.

He was stricken on the second day of a three-day session at which the NLC's executive committee and representatives of the Lutheran Church—Missouri Synod began exploratory talks on the theological basis of Lutheran cooperative relations.

LFC Youth Hear Plea for Cooperation

Lutheran churches of America have much to gain and to give through contact with other church groups, an international convention of Lutheran Free Church youth was told at Northfield, Minn.

Byron Schmid, 22, Argyle, Wis., and Clayton Paulson, 21, Clitherall, Minn., reported on their experiences in Europe this summer where they took part in a youth exchange sponsored by the Lutheran World Federation.

"Our Church must realize that the other groups are working under Christ's command to bring the gospel to the whole world," they said in a report to the LFC's Luther League Federation convention at St. Olaf College here.

"It is obvious," they said, "that since our mission is the same, our witness to the world will be strengthened through increased cooperation—but not necessarily uniformity."

Mr. Schmid and Mr. Paulson were two of four LFC youth who participated in the exchange. Traveling with them were Carol Nelson and Paul Batalden, both of Minneapolis.

Highlight of their trip, Mr. Schmid said, was the 11-day European Ecumenical youth assembly in Lausanne, Switzerland, sponsored by the youth department of the World Council of Churches.

He said the conference "gave us the opportunity to think through with fellow Christians of other confessions, the task of the church in the world today. It was an occasion to rethink the ministry of the Church and our own beliefs . . ."

"It is important," said Mr. Paulson, "that we see the necessity for knowing the Biblical basis of our own Church doctrine. One of the strong points of historic pietism," he added, "has been concern for personal commitment to Christ. But, the message of the Gospel is broader than this including also the relation of the Christian to his fellowman."

Luther Lectures Set

The fifth annual Martin Luther Lecture series is scheduled for September 25-27 at Luther College, Decorah, Ia. Theme of the Series, planned for laymen and pastors, will be "Luther and the Twentieth Century."

Lecturers engaged are Dr. D. Peter Brunner, professor of systematic theology at the University of Hedelberg (Germany) and Dr. Bernard J. Holm, professor of Biblical and historical theology at Wartburg Theological Seminary (Dubuque, Iowa).

Dr. Brunner will present three lectures under the sub-theme "Luther and the Twentieth-Century World" and Dr. Holm, three lectures on "Luther and Twentieth-Century America."

Begun in 1956, the Lectures will culminate next year (1961) during the Centennial observance of the College.

Brotherhood Assistant Directors Named

Men from Minneapolis, Minn. and Seattle, Wash., were named recently as assistant directors of the new Brotherhood of The American Lutheran Church.

Al E. Doerring, executive director of the church men's auxiliary, said Loren M. Ness of Minneapolis will have primary responsibility for the Brotherhood's extensive program of boys' activities. Ness has been national Boys' Work director of The Evangelical Lutheran Church (ELC) since 1947.

Doerring said the other assistant director, W. Herbert Kent, former Seattle insurance manager, will have primary responsibility for the Brotherhood's publications and public relations.

The announcement was made during the national constituting convention of the men's group, held Aug. 25-28. The convention united men's auxiliaries of the American, Evangelical and United Evangelical Lutheran Churches.

Ness, 51, has promoted scouting, 4-H work and athletics in his ELC post. He has been chairman of the national Lutheran committee on scouting, and headed 4-H award and scout chaplaincy programs also. Before his work with The ELC he was a district scouting executive.

Previously, Ness served a dozen years as superintendent of schools at Edinburgh, N. D., and Oklee and Clearbrook, Minn. He received degrees from both Concordia College, Moorhead, Minn., and the University of North Dakota.

Kent, 31, for the past five years has been in insurance work, most recently as group insurance manager in Seattle with the Dow-Laney Co.

From 1952 to 1959 he was a teacher consultant at the Highline public schools, Seattle. He also has worked as a Seattle newspaper reporter.

A former district officer of ALC's Brotherhood, Kent has participated extensively in a number of church, civic, and educational organizations. He is a graduate of Highline schools and Washington State College, Pullman, Wash., where he also attended graduate school.

Churches

Gary, Minn.—Gary Church here observed its 75th Anniversary recently. Dr. A. E. Hanson, president of the Northern Minnesota District, spoke at a Saturday evening confirmation reunion. The Rev. Edward Stenson, a son of the congregation, preached the anniversary Sunday sermon. The Rev. Otto Bratlie was speaker at the afternoon service. The Rev. P. M. H[illegible], a former pastor, brought greetings. Rev. Herbert S. Larson is the p[resent] pastor of the parish.

Duluth, Minn. — Lakeside Ba[ptist] Church here, the Rev. Hans V. [illegible]sen, pastor, dedicated a new par[ish] on September 18.

Modena, Wis.—Modena Churc[h] observed its 50th Anniversary Sö[n]day, ber 18. Speakers included the R[ev.] N. Lunde, a son of the founder [of the] congregation; the Rev. Clarence Hanson, a son of the congregation. Rev. J. C. Thompson is the presen[t pas]tor of the parish.

People

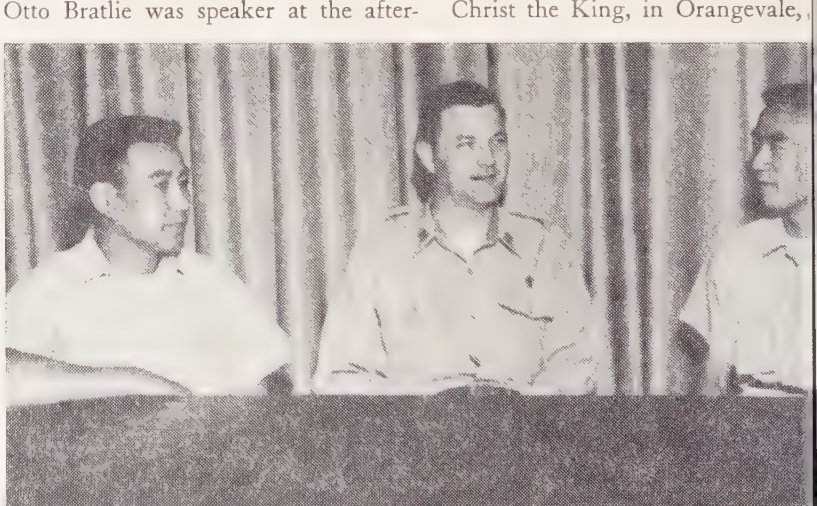
The Rev. Arvid Myrhwold, for[mer] pastor in Midland, S. Dak., is serving Our Savior's and Emm[anuel] Churches, Greenwood, Wis.

The Rev. Adrien Olson, for[mer] pastor in Madelia, Minn., is now serving Our Savior's Church, A[lbert] Minn.

The Rev. Neal A. Olson, for[mer] at Becker, Minn., is now serving [Zion] er Church, Clear Lake, and [St.] Church, Big Lake, Minn.

The Rev. Arthur O. Pedersen i[s] ing as interim pastor of Our Sa[viour's] Church, Bakersfield, Calif.

The Rev. Ira J. Tanner, forme[rly] Greenwood, Wis., is now serv[ing] new Home Mission congreg[ation] Christ the King, in Orangevale,



ACTIVE LUTHERAN AIRMEN—The two U.S. airmen flanking ELC Chaplain Stuart on this picture are sons of the first Chinese pastor on the ELC's mission field in China are Paul and John Chu, sons of Dr. Chu Hoa Jan who died recently (see "obitu[aries]" Paul is stationed at Dover Airforce Base, Delaware, and is active in the religious p[rogram] there under the direction of Chaplain Barstad. During off-duty time Paul works in Chinese restaurant. John, stationed at Dow AFB, Maine, is organist for Protestant [services] there.

Obituaries

Dr. Chu Hoa Jan, pioneer Christian tor of the Lutheran Church of na, died on July 18 in Shanghai r a lingering illness. He was born Sinyan, Honan, China in 1879. His ier was converted to Christianity and in 1903 Hoa Jan and his ther were baptized by Dr. Daniel son. Pastor Chu entered Luther inary, Shekow, China in 1911 and graduated ond ordained in 1917. had a long and distinguished career pastor and leader of the Lutheran urch of China. He served as pastor Sinyang, Chungking and Shanghai. served as president of the Lutheran ited Mission synod and was elected sident of the Lutheran Church of na in 1932. He was later succeeded hat office by Dr. Peng Fu. Dr. Chu survived by his wife, Chu Want h Tao; four sons: the Rev. Daniel , ULCA pastor in Springfield, io; David, Luther Seminary, St. Paul, n.; Paul and John in the United es Air Force (see picture on page ; and four daughters: Dr. Sheila ang, Oxford, Ala.; Dr. Yang Hsin , Esther Chan and Grace Wu, all Shanghai.

Dr. Haakon J. Stolee died Aug. 1 in neapolis. He was born March 8, 2, in Haugesund, Norway, and emi- ted at the age of four. He received rees from St. Olaf College, Luther ological Seminary, and the Ameri- Theological Seminary. After his ination in 1915 he served pastorates Dodgeville and Highland, Wis., and d Point, Idaho. For four years he s superintendent of the Coeur lene Homes. He was also assistant cutive secretary of the ELC Board Charities. In 1930 he became a mem- of the faculty of the Lutheran le Institute in Minneapolis. In 1945 was transferred to the Seattle LBI. er retirement, he taught there on a time basis until 1955. He moved Minneapolis in 1958. He was married Anna Hilden in 1914. He is survived his wife and three daughters.

Mrs. Anna Stub, wife of the late Hans Gerhard Stub, first president The Evangelical Lutheran Church, at her home in Oslo, Norway, gust 19. Upon the death of her band, in 1931, she moved to Nor- and has made her home there since then. Almost 94 years old, she maintained her mental alertness to the end. She was a careful reader of LUTHERAN HERALD, and on a number of occasions wrote to the editor to express her continuing interest in the church which owed so much to her and her husband. Friends who may wish to make a memorial gift may address it to Christ Lutheran Church, University and Park, St. Paul, Minn. This is the congregation to which Dr. and Mrs. Stub belonged.

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Announcement

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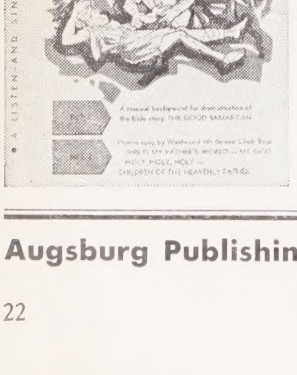

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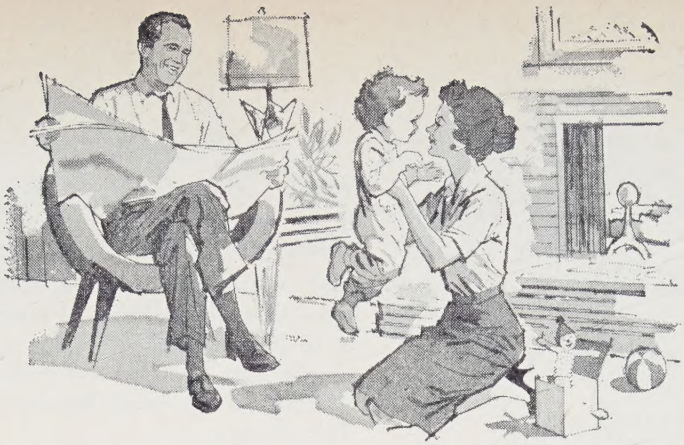

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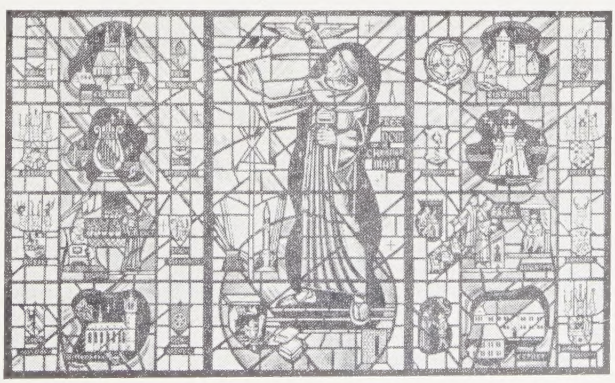

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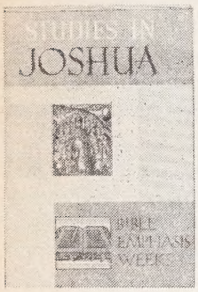

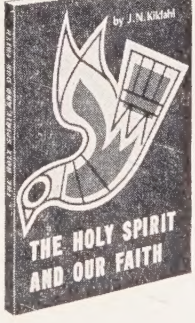

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